

ENACTING A JESUIT HERMENEUTIC: A PRAXIS ON THE ACADEMIC PURSUIT OF THE STUDY OF LEARNING AND CHANGING

David Coghlan, SJ
*School of Business,
Trinity College
Dublin, Ireland*

It is very profitable to give such persons... a systemic method for amending and reforming the lives that they lead in their particular state. That means setting before each one the original purpose of their creation and of their lives, and situation: the glory and praise of God our Lord and the salvation of their own selves (SpEx 189).

In this article I seek to share my reflections on how I understand the spirituality of academic life from insights from my own academic fields and how I try to engage in my intellectual ministry in a Jesuit way of proceeding. I work in the field of applied behavioural science of organisation development and action research, which may be defined thus,

... an emergent enquiry process in which applied behavioural science knowledge is integrated with existing organisational knowledge and applied to solve real organisational problems. It is simultaneously concerned with bringing about change in organisations, in developing self-help competencies in organisational members and in adding to scientific knowledge. Finally it is an evolving process that is undertaken in a spirit of collaboration and co-enquiry.¹

My approach to research follows such an emergent process, which enables a focus on individual and organisational learning through learning-in-action. Hence, my teaching and research focus is on how individuals, groups and organisational systems learn as they engage in processes of change.

Integrative Approach to Research

*Finding God in all things
involves seeking God
in scholarship*

An integrative approach to research incorporates three voices and audiences, first, second and third person.² Traditionally, social science research has focused on third person-researchers doing research on third persons and writing a report for an impersonal other third person audience. In a more complete vision of research as presented by action research and many other transformational enquiry approaches, authentic third person research integrates first and second person voices. First person research is typically characterized as the forms of enquiry and practice that we do on our own and so addresses our ability to foster an inquiring approach to our own life, to act out of awareness and purposefully. First person research can take us “upstream” where we inquire into our basic assumptions, desires, intentions and philosophy of life. This may involve questioning the ethics of the research we do. It can also take us “downstream” where we inquire into our behaviour, ways of relating and our action in the world. Second person enquiry/practice addresses our ability to inquire into and work with others on issues of mutual concern, through face-to-face dialogue, conversation and joint action. Second person poses an important challenge as to who is involved in the research and how. Can we do research *with* people rather than *on* them? As action research is integrally collaborative and democratic the quality of second person enquiry and action is central. Third person enquiry/practice aims at creating communities of enquiry, involving people beyond the direct second person action. Third person is impersonal and is actualized through dissemination by reporting, publishing and extrapolating from the concrete to the general. There are plenty of implicit examples of first, second and third-person enquiry separately, but

what is required now is explicit integrating of all three persons with action and enquiry.

Action research is concerned with the development of practical knowing in the pursuit of worthwhile human purposes. It seeks to bring together action and reflection, theory and practice, in participation with others, in the pursuit of practical solutions to issues of pressing concerns to people. Thereby it aims to transform our world. In broad terms, action research has five characteristics of action research: knowing-in-action, practical knowing, participation and democracy human flourishing, and emergent, developmental form.³

It does not present the object of research as “out there now real”, as Bernard Lonergan puts it, but rather understands that the object of research, the process of research and the subject engaging in the research are a single horizon. Action research, therefore, presents a radical approach to both enquiry and action that is transformational, both in its philosophy and its implementation. These three forms of enquiry and practice inform and shape how I engage with my work in an Ignatian manner and, indeed, how I try to live my Jesuit academic life.⁴

FIRST PERSON ENQUIRY AND PRACTICE

My first person enquiry/practice/skills/research involves enquiry into my own life in order to develop a genuine integration of my spiritual life and my apostolate.⁵ My appropriation of the mission to learned ministry is grounded on two assumptions.

- Finding God in all things involves seeking God in scholarship. God is to be found in pursuing insight and understanding, and in advancing scholarship.

- Such seeking God in all things demands spiritual integration and a praxis of being attentive, reasonable, rational, responsible and loving and by attempting to confront the tensions which exists in my life as a Jesuit academic.

God, Ignatius and Mission

The image of God I want to begin with is that of a busy God.⁶ The energy and activity of God in creating the world presented in the first chapter of Genesis is complemented by Jesus' statement in John 5:17, "My Father continues to work and I must work too". The Spiritual Exercises consistently portray God as one who labours. In the beginning of the Second Week, we are asked to contemplate the Trinity looking down on the world, seeing

*The outcome of the Exercises is
that we are ready to be active
and busy with Christ
in the work of redemption*

what the Trinity sees and then hearing the Trinity say "Let us work the redemption of the world" (SpEx 107). In the contemplation to learn to love the way God loves we are asked to consider "how God works for me in all creatures upon the face of the earth, that he conducts himself as one who labours"

(SpEx 236). The central dynamic of the Exercises is that we experience God as active and busy in the liberation of the world through Jesus Christ and we are invited to reflect on ourselves in the light of that experience and are invited to respond. The outcome of the Exercises is that we are ready to be active and busy with Christ in the work of redemption. This dynamic is carried on into the Constitutions.

I have found that the account of Ignatius' development from soldier to pilgrim to labourer in the Lord's vineyard personally helpful.⁷ These stages of development incorporate the varieties of expressions in Ignatius' own writings, the military terminology of the Call of the King and in the Formula of the Institute, the pilgrim language of the Autobiography and the vineyard imagery in the Constitutions. The vineyard is a place of growth. The imagery of labourer connotes hours of toil and sweat, of making a difference to the garden. We are co-workers with Christ. The movement from the Spiritual Exercises to the Constitutions is a movement from an inward-looking individual trial and test spirituality where the focus is on concern for salvation with no mention of our neighbour to an outward-looking corporate apostolic project spirituality focusing on helping souls. The work of applied behavioural science is in the Lord's vineyard and I've been invited to labour with Christ in that vineyard.

I find Teilhard de Chardin to be a powerful model of the Jesuit academic. He describes his activities as an extension of the creative powers of God, where God is at the tip of his pen, his spade, his brush and at the heart of his thought.⁸

His papers on the religious value of research and why Jesuits should engage in research emphasize viewing research in terms of the process of evolution and of humanity reflecting on itself. He argues that the double requirements of Christian mysticism, what he refers to as the “above” and of neo-humanistic mysticism, the “ahead” are inseparable.⁹ For Teilhard, “research is the form in which the creative power of God is hidden and operates the most intensely”.¹⁰

GC 34 Decree 26, 553 states:

It is characteristic of a Jesuit that he embodies in creative tension this Jesuit requirement to use all human means, science, art, learning, natural virtue with a total reliance on God's grace.

The idea of a “creative tension” is an important one as it reflects holding the pull of counter forces and that when Jesuits experience that pull they are most alive.¹¹ Holding tensions is an important element for contemporary academics as they engage autonomously as scholars in the culture and also critique it. For Jesuit academics working in the context of the deconstruction of modernity in postmodernism, spiritual integration and discernment are central to how they hold the tensions creatively.

Spiritual Integration and Praxis

How I understand the processes of spiritual integration and praxis is shaped by the work of Bernard Lonergan.¹² Lonergan articulates an empirical method which describes the invariant structure of human knowing. He describes the human knower as a subject engaging in three cognitional operations - experiencing, understanding and judging. The person experiences some data in both outer (seeing, hearing, etc.) and inner (consciousness of one's seeing, hearing etc.) contexts. The person then inquires into that experience and seeks an understanding into what that experience is. The insight comes and is followed by reflecting and weighing

up the evidence to whether the insight is correct or not (judgement). As there is so much to be known, insights are followed by further insights and so development is possible. A process of self-consciousness occurs through experience, understanding and judgement about one's experience, understanding and judgement. This is the invariant approach to research, in whatever field we may work.

We are human; we grow and develop. We have a dynamic cognitional pattern of insight, understanding and judgement through which we can attend to our experience, weigh evidence and form judgements. So we can engage in first-person enquiry into how we are thinking, what we are feeling, where these thoughts and feeling come from, how we can be sure, what they lead us to do, what we learn about ourselves. We hold the dual awareness of attending to what we are doing or trying to work out and being present to ourselves. Of course, there is no guarantee that we will attend to experience and the search for insight. We can easily fly from insight, resist the truth and try to escape responsibility. Hence we need to be aware of our frailty and acknowledge our need for forgiveness and healing.

Loneragan's articulation of the invariant structure of human knowing and doing, as an engagement in experiencing, understanding, judging and acting is transformed by the perspective of being-in-love. Lonergan's method of self-appropriation informs the Ignatian process of seeking God in my life so as to live more authentically and not be ruled by disordered affections.¹³ So, as a Jesuit formed by the Exercises and the Constitutions, I seek that God transform my life. From my first person response to the Call of the King, the Two Standards and the Contemplation for Learning to Love like God, rooted in the my individual enquiry about how God is found in my experience, I seek to engage in first person enquiry thorough the constant interplay of experience, reflection, decision and action, which emerges from and leads back to prayer. What I do is grounded in my worldview; I need to attend to what I intend, hope for and desire. I am enabled to engage in these first person activities by God's grace, active in my heart.

Loneragan is presenting a "praxis-reflection" approach and so for him, authenticity is characterized by four transcendental imperatives. This is the process on which we can ground our spirituality of living as well as of research. Be attentive (to the data). Be intelligent (about explaining what the data mean). Be reasonable (have sufficient reasons, adequate evidence for the judgements we make). Be responsible (do the right thing about it). These imperatives are inverted from the perspective of religious conversion.

Because I am in love with God I have a dynamism from which flows my actions, my judgements, my enquiries and which transforms my attentiveness.

This is the theory that I seek to ground my academic work, but I know that this is an aspiration and an ongoing struggle to implement. The praxis of finding God in all things begins with the assumption that authenticity cannot be taken for granted and that, in Lonergan's terms, I need to pursue a hermeneutic of suspicion as well as a hermeneutic of recovery.¹⁴ The hermeneutic of suspicion brings to light biases, compulsions, false assumptions, self-deceptions and everything that inhibits authenticity. The hermeneutic of recovery discriminates between the movements of the good spirit and those of the bad spirit. The twin hermeneutic provides a framework for the examen and open up the areas in which I need ongoing conversion:¹⁵

- religious conversion, where I seek to love and serve in all things (SpEx 233),

- moral conversion where I seek to live in accordance with the mind of Christ (SpEx 146),

- affective conversion where my affective life is focused on love and service (SpEx 234),

- socio-political conversion where I seek to be on the side of the poor in accordance with the gospel and decrees of recent general congregations, and

- intellectual conversion where I to turn from prejudice and ignorance to learn and appropriate in the light of my praxis (SpEx 2).

Jesuit Hermeneutic

Howard Gray describes and articulates a Jesuit hermeneutic which informs and directs my self-understanding of my Jesuit intellectual life.¹⁶ Grounded in four Ignatian texts, the hermeneutic flows from the purpose of the Society (Const. 3), the Ignatian orientation to appropriation (SpEx 2), the dispositions and strategies taught to novices (Const. 250) and the constitutive elements of an effective apostolic Jesuit (Const. 307). As a member of the Society I am committed to and try to live out and implement the aim of the Society. Ignatius's approach to spirituality focuses on learning to appropriate how God works in the life of an individual and community

and so methodologies arising out of the examen and Lonergan's praxis-reflection provide powerful frameworks and mechanisms for enacting such appropriation. Gray's framing of Const. 250 provide a specifically Jesuit focus of Lonergan's transcendental imperatives. Gray frames what is to be taught to novices as:

- Be attentive to the reality around you
- Reverence what you encounter
- Appreciate how this process leads to devotion.

As in the incarnational dynamic of the Constitutions, formed Jesuits takes what they have learned in formation and appropriate it at their level. So as an academic I seek to exploit such attentiveness through a reverencing of what I encounter in order that I may find devotion (i.e. find God) in the everyday of my academic life. In Const. 307 the Jesuit must have solid learning, be able to communicate it effectively and live and work in a way that gives good example.

Prayer

Ignatian prayer is deeply contextualised in both God's Trinitarian action in the world and in the individual Jesuit's enactment of his ministry.¹⁷ The prayer of the Jesuit academic needs to engage with the specific context of the individual's particular field of learned ministry. For me prayer is essentially reflective. Pierre Favre articulates the ideal for me.

Seek grace for the smallest things, and you will also find grace to accomplish, to believe, and to hope for the greatest things. Attend to the smallest things, examine them, think about putting them into effect and the Lord will grant you greater.¹⁸

I try to bring the range of academic tasks in my life to my prayer: from writing scholarly publications to grading undergraduate student assignments, from speaking at academic conferences and doctoral research seminars to lectures to undergraduates, from engaging with colleagues on research and administrative matters to advising undergraduate students. I attend to each of these in the examen and seek the grace to attend to them and by reverencing them, allow God to give me devotion. The key entry

point to such graces is intentionality (Const. 288) and each morning I address my intentions for the day and seek to enact the Jesuit hermeneutic.

SECOND PERSON ENQUIRY AND PRACTICE

A critical aspect of action research work is how one engages with others in learning-in-action. Accordingly, my second person research focus is on how I engage in action research with others and work to facilitate them in developing the skills of praxis. In my view this encapsulates the themes of the design, conduct and support of my action research work. As an academic in a university a good deal of my second person action research work typically focuses on working with students in the context of insider action research, where I facilitate practitioners to reflect on their experiences of their own organisations and work with them to lead change.¹⁹ The focus of my work with these practitioners is that they learn the skills of first person enquiry for themselves in order that in their organisational roles they may develop valid and useful information so that they may have a free and informed choice in order to have commitment to the strategies that they are considering.

*I attend to each of these in
the examen and seek the
grace to attend to them and
by reverencing them, allow
God to give me devotion*

THIRD PERSON ENQUIRY AND PRACTICE

Third person research, in its most common form, is the dissemination of the research to the impersonal world. Its most authentic form is where it emerges from the explicit accounts of first and second practice. The two key third person expressions of my work with practitioners doing action research in their own organisations are, firstly dissemination of their work and secondly dissemination of my reflections on the issues and challenges of engaging in insider action research. Over the past ten years I have extrapolated from the experience of working with practitioner research and

articulated frameworks for understanding and working with this form of research.²⁰ Concurrently I have developed frameworks for understanding the behavioural dynamics of organisational change, whereby change at the individual, team and inter-departmental and organisational levels are integrally linked.²¹ As a direct consequence of engaging in praxis both on the periods where I engaged in province planning and change and on my field of academic work, I have been exploring how my work in the fields of organisation development and action research are compatible with and may be explicitly applied to the ministries of the Society and to Ignatian processes. To this end, I have developed a Jesuit approach to organisation development.²² I have also developed an Ignatian way of engaging in action research and thereby focusing an articulating an Ignatian social science.²³

As noted above, action research understands that the object of research, the process of research and the subject engaging in the research are a single horizon. In a recent article, Peter Bisson reflected that the development of the new understanding of social justice which has transformed Jesuit understanding of mission and identity since Vatican II, can be viewed in terms of a development from GC 31 through GCs 32, 33 and 34.²⁴ As an illustration of this development, Bisson discusses how in the *Report of the Task Force on Globalisation and Marginalisation*, the team that developed it deliberately used awareness of changes in the group's corporate subjectivity in its own discernment and decision-making process. This, for me, is a clear example of the integration of first, second and third person enquiry and practice in action. That same report articulated its hermeneutics and methodology through four guiding principles: being as subject, inclusive relations, transforming relationships and acting in synergy. It is clear to me that there is rich harmony between these principles and the characteristics of action research.²⁵

CHANNELS OF GRACE

For me there are two main channels of grace: my own personal history and how I was called to learned ministry, and secondly how my ministry is integrated into the ministries of my province.

My Own Story

In 1971 while I was in the juniorate, I participated in encounter groups. The encounter groups were a feature of the Irish province's renewal process in the early to mid 1970s. Two things came out of those experiences for me. One was my own personal development for me in my mid-twenties which I name in terms of growth in self-acceptance, particularly acceptance of feelings and friendship, giving and receiving feedback and a confirmation of my experience and ways of relating to others, especially through active listening. The second learning developed from the first as I subsequently began to explore the writings of Carl Rogers whose concepts underpinned my encounter group experience. In Rogers' work, particularly his seminal book on client-centred therapy, I discovered a well articulated discussion of the notion of the self and an approach to helping which took as its basis the self-directive nature of the person and the role of the professional helper as one who facilitates clients' self-directedness. When I came to study philosophy, I was introduced to Lonergan and his description of the human knower as engaging in experiencing, understanding and judging, and of the self-appropriation that comes from affirming oneself as a knower and from attending to the operations of knowing. My exposure to Lonergan in philosophical studies was further developed in theology, particularly through reading his work on conversion. Both Rogers and Lonergan focus on the conscious mind. While Rogers invites us to reflect on our feelings and learn to differentiate them, appropriate them and own them, Lonergan focuses on the operations of the process of knowing and of acting. What I was learning from both of them was an attention to experience and a method of reflection which does not stop at introspection but drives towards meaning and value and ultimately action.

This period also marked the dissemination of the renewal of Ignatian spirituality that had been initiated through Vatican II and GC 31. The directed retreat was replacing the preached retreat. The directed retreat provided a space and process whereby I could attend to my spiritual development and experience God communicating directly with me, both in prayer and in daily life. Courses on Ignatian spirituality and the Exercises opened up new horizons of understanding and living the new ways of Jesuit life.

In 1974 I went to regency and began working with Philip Harnett, newly appointed parish priest of St Francis Xavier's Church in central Dublin. Philip was a dynamic and creative man who singly influenced the direction

of my life more than any other individual. He had returned recently from a year of study in the US where he had been exposed to the approach to organisational change known as organisation development (OD). He had a small library of books that he encouraged me to read. Specifically among these books was the Addison-Wesley OD series of 6 books, published in 1969, and which are well established as the seminal definitions of the then emerging field of OD.

Two of these books in particular, one by Schein and one by Beckhard became important. In Schein I found an approach to enquiry into organisational dynamics which echoed Rogers' client-centred approach and which aimed at helping managers manage change in their organisations.²⁶ In Beckhard I discovered a framework for working with large systems which posed questions about the kinds of issues that leaders and facilitators of large systems change need to address.²⁷ This framework and subsequent variations are now well-established in the organisation development (OD) literature, and include enquiry into why change is required, what the system's desired future is, whose support is essential for change to take place, how the transition is to be managed and so on. Later I got to know both men. I studied with Schein and we have become friends. I participated in seminars with Beckhard in the latter years of his life and had many conversations with him. The work of both continues to shape the theory underpinning my work.

As I moved into post-graduate studies I discovered Kurt Lewin and the action research OD tradition which flowed from his life and work. For Lewin, it was not enough to try to explain things; one also had to try to change them. It was clear to Lewin and others that working at changing human systems often involved variables that could not be controlled by traditional research methods, developed in the physical sciences. These insights led to the development of action research and the powerful notion that human systems could only be understood and changed if one involved the members of the system in the enquiry process itself. So the tradition of involving the members of an organization in the change process which is the hallmark of OD originated in a scientific premise that this is the way a) to get better data and b) to effect change. For me, critical to engaging in organisational change involves some form of educational interventions which facilitate members of the systems with which I'm working to reflect on their experience and try to learn with and from them.

This five-year period, from about 1971 to 1975, was very formative for me. It was only later, when I was formally active in academic life, that I fitted the pieces together and reflected on how my formation was grounded in working from experience and in a way of being which both inquired into experience and attended to the process of enquiry. Lonergan's methodology forms the basis for attending to a) my own cognitive and acting operations, b) working with individuals' cognitive and acting operations and c) seeking to enquire into how groups, communities and organisations create meaning and act within those meanings. At the same time, the renewal of Ignatian spirituality was creating parallels in understanding individual religious experience and in working with others in spiritual direction and group discernment.

After ordination in 1979, I did a year of post-graduate studies in England focusing on learning and change. On my return to Ireland, I worked in a youth ministry that worked from an experiential approach where we worked with young people's experience in group settings. It was a direct application of what I had studied about groups and experiential learning the previous year. At the same time I began teaching and putting material together formally for teaching purposes. After two years I was invited by the then provincial, Joe Dargan, to work on his provincial staff on province planning. Over the following two years I was implementing what I had studied as organisation development and directly applying it to the province planning project.

After further studies at MIT's Sloan School of Management's Sloan Fellows programme, a high-powered executive masters course in one of the top business schools in the US, where I met many of the people who were the leading writers in their fields, particularly Edgar Schein, whose book had been a major transformational influence in my life ten years previously, I went to tertianship. During the Spiritual Exercises, in the second phase, I was praying about Jesus' hidden life and reading the lives of Jesuit saints. One of the things I noticed myself considering was that Jesus grew up in Nazareth, a backwater village. If he had been living in Athens he'd have been watching Sophocles, Aeschylus and studying Plato and Aristotle. If he'd lived in Rome, he might have listened to Cicero. In my reading I noticed how many of the Jesuits about whom I was reading went to great lengths to receive formal education. I reflected on my own education and as the retreat progressed I became aware of a call to the intellectual ministry.

One outcome of the Spiritual Exercises was that I took writing as one of my tertianship experiments. So when for some of the time that my fellow tertians were out ministering to people, I stayed at home and wrote. Over the remaining months of the tertianship I wrote six papers – all of which were published in due course– and began several others. The fruit of the tertianship, and in particular of the Spiritual Exercises, was a call to academic life. I had been formed in an approach that values reflective practice.

After a second stint on the Irish provincial staff, this time when Philip Harnett, who had introduced me originally to the field of organisation development, was now provincial, I once again had a role in facilitating province planning and change. Over the following few years I worked as a consultant within the Irish province, taught part-time and eventually moved to teaching full-time, did a Ph.D. on the Irish Province's change process across the tenures of three provincials and began publishing. In 1994 I competed for and attained a position in Trinity College Dublin's (University of Dublin) Business School.

Part of My Province's Mission

Fr Arrupe articulated guidelines for engagement in the intellectual apostolate.²⁸ These refer to remembering that one is sent on a mission and

*Although I do not work in a
Jesuit apostolate, my sense of
mission is from the province
and is carried and
supported by the province*

continues to practice the virtue of availability, that one continues to be integrated into the body of the Society and the apostolic plan of a province, and thereby, have mutual support from one another and so the individual does not become isolated but sees himself contributing to the corporate effort. In short, he affirms that Jesuit scholars are apostles and that they need to keep apostolic

motives of commitment in mind so that intellectual life is internalized as apostolic even when it appears to be secular. I am very clear that my mission to learned ministry is from God through the Society, and in particular as

confirmed by successive provincials of the Irish province. Although I do not work in a Jesuit apostolate, my sense of mission is from the province and is carried and supported by the province.

CONCLUSIONS

In this article I have sought to articulate my reflections on how I understand the spirituality of academic life from insights from my own academic fields and how I try to engage in my intellectual ministry in a Jesuit way of proceeding. Engagement in praxis is at the heart of Ignatian spirituality and the Jesuit way of proceeding and is integral to the grace of the Society and of each individual Jesuit.²⁹

The world of academic work and research, is, of course, not always driven by a pure desire to know. Academic life and research, like all aspects of life, is often competitive, political and is driven by funding imperatives. In some fields, there are questions about the direction of research that are posing major ethical debates and that makes demands on our first, second and third person practice. There is alienation and burnout in the lives of academics and researchers. In short, the world of academic life and research is itself a world which needs God's redeeming grace. We live in a real world and we're invited to seek and find God in that world.

For me, I hold organisation development, action research, the Jesuit hermeneutic, and Lonergan's empirical method together as integrating frameworks. What is the core of that synthesis? I make three points.

- *Foundation:* The starting point is God's love in my heart and the dynamism that comes from that. God is at work in the world and everything is religious. Nothing is purely secular. If research is about making what is unknown known, then God is to be found in pursuing insight. Accordingly, the work of research is itself spiritual and God is to be found there.

- *Praxis:* My academic life in action comprises first, second and third person practice, that attending to learn about myself and what I bring to my research, learning to work collaboratively with others and contributing to better action in the world.

- *Authenticity*. Being responsible means I have Someone to be good for. Being reasonable means knowing that God's spirit is at work and looking at the world with an open mind. Being intelligent means being able to ask why and how. Being attentive means that all data are data about God.

For me formed through the Exercises and the Constitutions, my life is about my being in the world, acknowledging my own sin and the evil of social and structural sin of the world, knowing how I am forgiven and that I am desirous to respond to Jesus Christ who calls me to collaborate with him in his vineyard. I believe that God has hopes and desires for me and my lifeworld. My lifeworld in academic life finds me perched on the boundaries of applied behavioural science and a sense of religious ministry in that life. Accordingly I try to attend to how my spiritual development occurs in the events of everyday academic life as I attempt to be attentive to experience, reverence what I encounter and find devotion as God shows me his actions.

¹ 'Organisation Enquiry: Towards a New Model of the Action Research Process' Abraham B. Shani, and William Pasmore, in Donald D. Warrick (ed.) *Contemporary Organisation Development: Current Thinking and Applications*. Scott Foresman: Glenview, IL. 1985, p. 439.

² *Handbook of Action Research*, Peter Reason and Hilary Bradbury (eds.) 2nd ed. Sage: London, 2008 (1st ed. 2001).

³ Reason and Bradbury, op cit.

⁴ 'Seeking God in All Things: Ignatian Spirituality as Action Research', David Coghlan, *The Way*, 43 (1), 2004, 97-108.

⁵ 'Integration of Spirituality and the Apostolate', Pedro Arrupe, *Letter to the Whole Society*, 1st November, 1976.

⁶ 'Finding a Busy God', David Fleming, *A Spirituality for Contemporary Life*, Review for Religious: St Louis, 1991, pp. 21-30.

⁷ 'The Pilgrim Journey of Saint Ignatius: From Soldier to Labourer in the Lord's Vineyard and its Implications for Apostolic Lay Spirituality', J. Peter Schineller, *Studies in the Spirituality of Jesuits*, 31/4, 1999.

⁸ *The Divine Milieu*. Pierre Teilhard de Chardin, Sussex Academic Press: Brighton, 2004.

⁹ 'The Religious Value of Research', Pierre Teilhard de Chardin, *Science and Christ*, Collins: London, 1968, pp. 199-205.

¹⁰ 'Research, Work and Worship', Pierre Teilhard de Chardin, *Science and Christ*, Collins: London, 1968, pp. 214-220.

- ¹¹ 'The Religious Value of Research', Pierre Teilhard de Chardin, p. 201.
- ¹² *Contemplatives in Action: The Jesuit Way*, William Barry & Robert Doherty, Paulist: Mahwah, NJ. 2002.
- ¹³ 'Religious Experience', Bernard J. Lonergan. In *A Third Collection*. Bernard J. Lonergan, Frederick Crowe (ed.) Paulist Press: Mahwah, NY. 1985, pp. 115-128.
- ¹⁴ *The Dynamism of Desire: Bernard J.F. Lonergan on the Spiritual Exercises of Saint Ignatius of Loyola*. James L. Connor, (ed.) Institute of Jesuit Sources: St Louis, 2006.
- ¹⁵ 'The Ongoing Genesis of Methods', Bernard J. Lonergan. In *A Third Collection*. Bernard J. Lonergan, Frederick Crowe (ed.) Paulist Press: Mahwah, NY. 1985, pp. 146-165.
- ¹⁶ 'Intellectual Conversion in Jesuit Spirituality and the American University'. Joseph A. Tetlow. *Spirit, Style and Story: Essays Honouring John Padberg*. Thomas Lucas (ed.) Loyola Press: Chicago, 2002, pp. 93-115.
- ¹⁷ 'Soul Education: An Ignatian Priority', Howard Gray. In *Spirit, Style and Story: Essays Honouring John Padberg*. Thomas Lucas (ed.) Loyola Press: Chicago, 2002, pp. 117-131.
- ¹⁸ 'Jesuit Apostolic Prayer', Joseph Whelan. *The Way Supplement*, 19, 1973, 13-21.
- ¹⁹ *Memoriale*, Pierre Favre, # 153
- ²⁰ *Doing Action Research in Your Own Organization*. David Coghlan and Teresa Brannick, 2nd ed. Sage: London, 2005 (1st ed. 2001).
- ²¹ Coghlan and Brannick, op cit.
- ²² *Organization Change and Strategy: An Interlevel Dynamics Approach*, David Coghlan and Nicholas Rashford, Routledge: Abingdon, UK, 2006.
- ²³ *Good Instruments: Ignatian Spirituality, Organisation Development and the Renewal of Ministries*, David Coghlan, CIS: Rome, 1999; 'Ignatian Teamwork: An Emergent Framework from the Instructions for the Team at Trent', *Review of Ignatian Spirituality*, XXXII, iii, 2001, #98: 65-94.
- ²⁴ 'Towards a Spirituality of Academic Work: Lessons from Action Research,' David Coghlan, *Human Development*, 27 (2), 38-41; 'Seeking God in All Things: Ignatian Spirituality as Action Research', David Coghlan, *The Way*, 43 (1), 2004, 97-108; 'Ignatian Spirituality as Transformational Social Science'. David Coghlan. *Action Research*, 3 (1) 87-109; 'Seeking God Together: Discernment in Common as Cooperative Inquiry', David Coghlan, *Review for Religious*, forthcoming.
- ²⁵ 'The Postconciliar Jesuit Congregations: Social Commitment Constructing a New World of Religious Meaning', Peter Bisson. In *Lonergan Workshop 19*, Fred. Lawrence (ed.). Boston College, 2006, pp. 1-35.
- ²⁶ 'Action Research and the Spiritual Exercises: Developing a Spirituality of Action', David Coghlan. Paper presented at *History and Practice of the Spiritual Exercises*, Loyola, Spain, August 2006.
- ²⁷ *Process Consultation: Its Role in Organization Development*, Edgar. H. Schein, Addison-Wesley, Reading, MA 1969.

THE STUDY OF LEARNING AND CHANGING

²⁸ *Organization Development: Strategies and Models*, Richard Beckhard, Addison-Wesley: Reading, MA 1969

²⁹ 'The Intellectual Apostolate in the Society's Mission', Pedro Arrupe. *Letter to the Whole Society*, 25th December 1976.

³⁰ *Walking in the Spirit: A Reflection on Jeronimo Nadal's Phrase "Contemplative Likewise in Action"*. Joseph F. Conwell, Institute of Jesuit Sources: St Louis, 2003.